

The Living Church



SIDE ALTAR, CHAPEL OF THE INCARNATION, NEW YORK CITY

This altar is a memorial to Miss Annie Lawrence Horn, a gift of the Bible class she taught for more than 35 years. The altar was designed by the vicar, the Rev. Nicholas M. Feringa. Construction was done by one of the young men of the church, Rudolf Borsari, and the polychroming and decorating was carried out by the curate, the Rev. Arthur McKay Ackerson.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



AUGUST

11. Eighth Sunday after Trinity.
18. Ninth Sunday after Trinity.
24. St. Bartholomew. (Saturday.)
25. Tenth Sunday after Trinity.
31. (Saturday.)

KALENDAR OF COMING EVENTS

AUGUST

- 29-August 10. Lake Tahoe Summer School.
- 28-September 2. Brotherhood of St. Andrew Convention at Sewanee.
- 29-August 27. Sewanee Conferences.
- 29-September 2. Evergreen Conferences.
- 30-September 2. Young Women's Conference, Adelynrood.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

19. St. John the Evangelist, Cambridge, Mass.
20. St. James', Washington, D. C.
- 21-22. St. Andrew's, Denver, Colo.
- 23-24. St. Paul's, Peoria, Ill.

Change in Address

Subscribers who are planning to change their addresses, temporarily or permanently, are urged to notify THE LIVING CHURCH at least two weeks in advance. This will prevent any delay, and insure the prompt arrival of copies.

THE LIVING CHURCH
 1801 W. Fond du Lac Ave.
 MILWAUKEE WISCONSIN

Clerical Changes

APPOINTMENT ACCEPTED

KIRKBY, REV. HENRY M., for some years S.P.G. chaplain on the Continent and four years rector of the American Church at Dresden, Germany; has been instituted as rector of Fitzhead near Taunton, Somerset, England, diocese of Bath and Wells.

NEW ADDRESS

SMITH, REV. NEWTON C., formerly 4227 W. 13th Ave., Amarillo, Texas; Box 545, Quanah, Texas.

SUMMER ACTIVITY

STIMPSON, REV. KILLIAN A., rector of St. Mark's Church, Milwaukee, Wis.; will be in charge of the services at St. James', Prouts Neck, Cumberland, Maine, during August.

RESIGNATION

SCHULZ, REV. RUDOLPH E., as rector of Christ Church, Warren, Ohio, for fourteen years; owing to the condition of his health. Address, 874 Hunter St., N.W.

ORDINATIONS

PRIESTS

Eau Claire—The Rev. RONALD E. ORTMEYER was advanced to the priesthood by Bishop Wilson of Eau Claire in Christ Church Cathedral, Eau Claire, Wis., July 21st. The ordinand was presented by the Rev. John G. Hilton, and is in charge of St. Katharine's Church, Owen, Wis. The Bishop preached the sermon.

Los Angeles—The Rev. DAVID W. C. GRAHAM was ordained to the priesthood by Bishop Stevens of Los Angeles in St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, Calif., July 25th. The ordinand, presented by the Very Rev. Harry Beal, D.D., is assistant at the Cathedral, with address at 615 S. Figueroa St., Los Angeles, Calif. The Rev. Thomas R. Marshall preached the sermon.

Montana—The Rev. DONALD PENISTON SKINNER was advanced to the priesthood by Bishop Fox of Montana in St. Peter's Pro-Cathedral, Helena, July 10th. The ordinand was presented by the Very Rev. Henry H. Daniels, and the Rev. Lee H. Young preached the sermon.

Western Massachusetts—The Rev. NATHANIEL NORTON NOBLE was ordained to the priesthood by Bishop Davies of Western Massachusetts in Trinity Church, Lenox, Mass., June 14th. The ordinand, who is a Master in the Lenox School, was presented by his brother, the Rev. A. Grant Noble, chaplain of Yale University. The Rev. George G. McNks preached the sermon.

DEACONS

Kyoto—KOJI HORIE was ordained deacon by Bishop Nichols of Kyoto in St. Agnes' Church, Kyoto City, June 15th. The candidate was presented by the Rev. J. K. Morris, and the Rev. Jiro Sasaki preached the sermon. The Rev. Mr. Horie will be assistant at the Church of the Resurrection, Kyoto City.

Mississippi—FRANK E. WALTERS was ordained deacon by Bishop Bratton of Mississippi in Trinity Church, Natchez, July 14th. The candidate was presented by the Rev. Joseph Kuehnle, and the Rev. George B. Myers preached the sermon. The Rev. Mr. Walters will work in the Tupelo field, with address at Tupelo, Miss.

Springfield—PERCY HORACE MILLER was ordained deacon by Bishop McElwain of Minnesota, acting for Bishop White of Springfield, in All Saints' Church, Peterboro, N. H., July 25th. The Rev. J. E. McKee presented the candidate and preached the sermon. The Rev. Mr. Miller will do missionary work in Eastern Tennessee.

Utah—KENNETH WILLIAM NAKAJO was ordained deacon by Bishop Moulton of Utah in St. Mark's Cathedral, Salt Lake City, July 7th.

The Rev. John W. Hyslop presented the candidate and preached the sermon. The Rev. Mr. Nakajo is in charge of Japanese work under Bishop Sumner in Portland, Ore.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

THE COKESBURY PRESS, Nashville, Tenn.:

His Witnesses. By Andrew Sledd. \$1.25.

Story Sermons for Boys and Girls. By Charles N. Thorp. \$1.00.

F. S. CROFTS & COMPANY, New York City:

Modern World History Since 1775. By A. C. Flick and Witt Bowden. Trade Edition, \$5.00. Text Edition, \$4.00.

HARPER & BROTHERS, New York City:

Best Modern Illustrations. By G. G. F. Hallock. \$3.00.

THE MACMILLAN COMPANY, New York City:

Cornish of Scotland Yard. By G. W. Cornish. \$2.50.

England, Their England. Illustrated. By A. G. MacDolell. \$2.00.

The Gardener's How Book. By Chesla C. Sherlock. \$3.50.

The New America and the New World. By H. G. Welles. \$1.00.

Sons of God: A Devotional Commentary on the Fourth Gospel. By W. E. Lutyens. \$1.75.

McGraw-Hill Book Company, Inc., New York City:

The Art of Leadership. By Ordway Tead. \$2.50.

CHARLES SCRIBNER'S SONS, New York City:

The Background of the Epistles. By William Fairweather. \$5.00.

God in These Times. By Henry P. Van Dusen. \$2.00.

Our Heritage of Public Worship. By D. H. Hislop. \$4.50.

PAPER-COVERED BOOKS

SISTERS OF THE HOLY NATIVITY, Los Angeles, Calif.:

First Prayer Book: A Guide to the Devotions of Very Young Children. (A pamphlet, to be obtained from Miss Carrie E. Bird, 1748 Roosevelt Ave., Los Angeles, Calif. No price given.)

INFORMATION BUREAU

And Buyers' Service

This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information regarding to various classes of merchandise for the church, rectory, parish house, Church institutions, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

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EDITORIALS & COMMENTS

Visiting Preachers

CHURCH PEOPLE who live in the country or in small towns often speak with longing about the opportunities their city friends have in the matter of visiting clergy. Almost every Sunday and frequently twice on the same Sunday celebrated preachers are to be heard in city churches. During Lent and Advent and, in certain places, in the summer, there is an especially large number of visiting clergy in the great cities. Missionaries, seminary professors, authors of important religious books, canons, and even deans from English Cathedrals: all these and many more come to the pulpits of city churches. No wonder Church people who live far away from cities actually contemplate the possibility of moving to town, as some of them say they do, for the sake of the homiletic privileges to be found in town.

Distance lends enchantment to so many things in large cities. We are inclined to believe that the visiting preacher is one of these things. The larger the city and the bigger the church, the more likely would this seem to be the case. A visiting preacher to a Cathedral, for example, is in great danger of being a disappointment to the congregation who gather to hear him. There was the famous missionary, from an interesting and exciting field. He was announced as the preacher in a Cathedral. There was a thunder storm that morning, but even many persons who are abnormally afraid of thunder storms ventured out; it was a risk, they felt, but they wanted to hear that preacher. They did; but they did not hear the sermon they expected. He preached on the spiritual significance of Browning's "Abt Vogler." We hasten to say that the preacher was *not* a missionary from Mexico, who might have selected Browning as a topic sufficiently removed from that difficult subject. No, there was no reason in the world why he should not have preached about his field. He was deeply interested in it, and talked eagerly and freely about it on most occasions. But when preaching from the pulpit of a great Cathedral, he felt that he ought to do something special. Hence, "Abt Vogler."

Then, there was another visiting preacher, who occupied the pulpit of a church noted for the wealth and the generosity of its parishioners. One of his friends, who was particularly interested in his work, had gone to much trouble to secure an

invitation for him to that pulpit. She had also "talked him up" considerably to the parish, citing thrilling things he had told her about his work. Well, he preached—on what? The doctrine of the Trinity, taking as his text Article I of the Thirty-nine Articles. His work was *not* that of a professor of Dogmatic Theology in a theological seminary; he was engaged in sociological work. In that field he was an expert. So few of the clergy are that the congregation naturally wanted to hear what this one had to say: about Christian sociology in its practical application. They did not, that Sunday morning.

Some of them complained to his friend who had so advertised him. "I hoped to hear about what he is doing and what he needs for his work," one man said. "Why the Trinity, my dear—just then?" A dear old lady said this. And a young man, who was considering volunteering for service under this preacher, remarked: "And it is not even the Trinity season!" It chanced to be possible to arrange a meeting in the parish house, at which this visiting preacher *did* speak of his work, with great success, and that wealthy and generous parish *did* help it. But few visiting preachers get a second opportunity as good as the first, as he did.

OUR ENGLISH visitors, we venture to think, are worse. They even more seldom preach on their own subjects. Of course, it is interesting to see them, and very often what they say is most interesting. But it is seldom what people have come to hear.

However, it is not only in the pulpit of city churches that distinguished preachers are to be heard. Commencement is another occasion for a visiting preacher. Every year the secular press prints columns of extracts from baccalaureate sermons, delivered at schools and colleges. They read well. But the young people are too often disappointed; worse still, amused. For instance, in a celebrated college for women, the tendency of the baccalaureate preacher to refer to Psalm 144, Verse 12: "That our daughters may be as the polished corners of the temple," is a traditional joke, handed down from class to class. Finally, the brilliant father of a brilliant senior was invited to preach the baccalaureate sermon. The girl warned him. And

he actually confessed to her that, but for this, he *would* have referred to that "so appropriate verse!" Conditions are not much better at the commencements of men's colleges, nor even at theological seminaries. Different preachers preach the same sermon, or as the students say, the "same old sermon."

Summer is one of the great seasons of the visiting preacher. Most of the city rectors are away. All who can do so secure well-known preachers to take their pulpits during the summer. A good many of their parishioners are away, too. People who live in the country or in small towns often wish that they might spend their summers in the city, in order to hear the preaching. Of course, it is often splendid. But we are persuaded, after considerable experience of both city and country in summer, that there is no better preaching anywhere than that of the rectors of the country or small-town parishes. They are at home, and they are preaching the good sermons that they usually preach at home.

For all the evidence goes to prove that visiting preachers are as wonderful as their own districts or dioceses or parishes declare that they are. If only they would not try to be "different" when away from home! If only they would preach on their own special topics! If only they would regard the Cathedral as they regard the little church in the wilderness! If only they would think of the congregation in the rich city parish as they think of the congregation in the poor mission in the field! If only they would remember that young people are very much alike, whether in the college or seminary chapel or the summer conference or somewhere else—so easily moved for good or ill, and so very easily moved to laughter! In short, if the visiting preachers would not try to make a special impression, all would be well. They *are* fine preachers. Let them function as such when guests in pulpits.

The New Bishop of Vermont

THE ELECTION of the Rev. Dr. Sutton as Bishop of Vermont is good news to the whole Church in the United States and to the Anglican communion in all parts of the world. The episcopacy in Vermont has a very noble history. Great men of the Church have been Bishops of Vermont, from the first Bishop, the Rt. Rev. Dr. Alexander Viets Griswold, to Bishop Booth who has so lately left us. Bishop Hall was for many years the best-known bishop in two continents, and the most learned. A Bishop of Vermont enters into a rich inheritance of distinction.

Fr. Sutton is indeed a happy choice. He is unusually gifted as a pastor and as a preacher. Amidst the manifold activities of a busy parish priest, he has still continued the work of scholarship which he began as a college student, even before his seminary days. His interest in the individual, and his constant endeavor to increase the spiritual life of the individual through the use of quiet days and retreats, have made him one of the leaders of the retreat movement in America. Like Bishop Hall and Bishop Booth, he has emphasized throughout his ministry the importance of growth in holiness, both among the laity and the clergy.

Few priests are so eminently fitted as Fr. Sutton to become a pastor of pastors. And after all, this is the greatest task set a bishop. He must be an executive; he must—in these days—be a business man; he must be a man of the world. Or so we are often told. But first of all, a bishop is called to be a man of God. That first; and all other things necessary will be added unto him. So it has ever been in the diocese of Vermont. And so, under Fr. Sutton as the new Bishop, it will continue to be. We congratulate the diocese once again.

Everyday Religion

A Daily Rule of Life

We talk about art in a way that makes real artists sad. The real artist knows that every normal person has an artist soul within him, if it only would wake up and come to life. Did you ever realize that worship is one of the highest arts, and one of which you and I are capable?

VI. WORSHIP

WORSHIP is the recognition in the depths of a man's soul of the amazing *worth* of God. The wonder and beauty of God's goodness, truth, and love!

Among my great blessings are my artist friends. They create pictures and poems and songs and stained glass and other forms of beauty. I wish everyone had an artist friend. The real ones are so alive. They see things, feel things so deeply. Ugliness and shams hurt them worse than the toothache. Loveliness moves them. They smile, wave their hands, bend in happy reverence to beauty.

Real artists are sensitive. They have keen perceptions. They notice *meaning* in things—design has a message for them. They are particular persons. They demand much. Beauty must always be great and high for them. Even when they are looking down at a snow crystal, they seem to be gazing up into Heaven. And when they have filled up with beauty, artists go away and struggle to make—not an exact copy, that's impossible—a symbol, an outward expression of what the rightness and mystery of beauty means to them.

Worship is an art which calls upon the depths of our powers to pour out our wonder, gladness, thanks, reverence, and adoration in the Presence of God because He is so glorious. To worship we must be sensitive, see some of the meaning, some of the design, the greatness, the goodness, the Love of God. It is there. He is there. Can we awake to it? The beginning of it is a sense of sin taken away.

We think of worship as a weekly act, in church. That is right. But we must make worship a *daily* rule, yes, hourly. If daily we turn, follow, learn, pray, and serve, how can we help opening ourselves more and more to the meaning of God? If this becomes our daily habit—this singing of the heart—we shall be impatient for Sunday when we can join with God's people in His house in penitence, praise, thanks, adoration, worship.

Oh, the solemn joy of bowing with our brothers in the Presence of the central Beauty of the Universe: God Himself given to be Man for Love of us, and there present in symbol and token of His Body and Blood given for us. It is not a thing to haggle over. We can only bow and adore.

And then! Go out in the strength of that vision, bearing Christ within us, to create the symbol of His likeness upon our own countenances, to bring His touch and voice to others, so that they (convinced as only a work of art can convince no matter how imperfect) shall say, "We also would see Jesus."

True worship ascends like songs of praise and sweet incense to God; and it recreates in men the image of God, which in itself and by itself can make the world of sin over into the Kingdom of Beauty.

Christianity a Layman's Religion

An Appeal to the Rank and File

By the Rev. Walter C. Klein, S.T.D.

Curate of Grace Church, Newark, New Jersey

ONE OF THE MOST engrossing chapters of Christian history is the long recital of the Christian ascetic's achievements. Without the incredible feats of self-subjugation that constitute asceticism's chief legacy to the present the career of Christianity would lose no small degree of its appeal. The ascetic's renunciations are a magnificent pattern of detachment. To contemplate them is to know how stupidly and needlessly we stagger under our self-imposed load of inordinate affections and feeble self-indulgence. The starved recluse in his cell, the weather-beaten enthusiast on the top of his pillar, are a trifle uncouth, to be sure; but they do us an inestimable service by repeating again and again, in the clear idiom of courageous acts, the truth that Christianity is a heroic religion and that the besotted cannot enter the Kingdom of Heaven.

Yet the ascetic is not exempt from the discipline of the Church, and that discipline is founded upon something more constant and dependable than the impulse to forsake the ordinary for adventures with the unknown. Let the hermit live uncomfited if he likes, with no wife to share his work or cook his meals, with no children to lighten his unoccupied hours. Let him persevere in his course until the instant of his death, and we will thank him and acknowledge our debt to him, but only so long as he studiously refrains from disparaging what we feel is good and blameless, if only human. He must never tell us that marriage is foul, that children are merely an encumbrance, that love is only a snare and society a turmoil; for we are not permitted to countenance so fanatical a misstatement of Christian belief.

There is a common zone of certainty in which hermit and householder must fraternize without reserve if they are to remain sufficiently aware of Christian truth to be of value to the Church at all. They must both believe that the natural is good, but the supernatural better, and they must both own that when the claims of the two clash it is the natural that must yield. The Church allows both modes of consecration—the householder's and the hermit's. Each soul in its appointed sphere grows into the measure of the stature of the fulness of Christ.

ONE OF THE primary causes of lay tepidity is the layman's failure to perceive this community of purpose and intention. He thinks it is all very well for a priest to crave holiness and to thirst after God, because that is what a priest is supposed to live for; but a layman must muddle through as best he can, trusting to his sporadic exhibitions of virtue to save him at the last. There could be no more deplorable mistake. We may allow that the priest, or anyone who devotes himself chiefly to religious work, reaches sanctity more easily than a person less plainly dedicated and less adequately sheltered (although such a proposition would invite dispute); nevertheless, we cannot grant that sanctity is less the object of the lay Christian than of those whose daily occupation it is to do the Church's work. We are all partakers of immense benefits in a fellowship incalculably wide. We all have access to inexhaustible stores of energy. We are all destined, if we accept our destiny,

for a life in which the distinction between grace and nature will no longer be necessary. The Bishop and the beggar child who kneels before him to be confirmed have but one principal end, namely, as close an approximation to the unblemished glory of God as each is summoned to. Their ways of fulfilling their vocations are not so different as the beggar child, in his awe, might suppose.

You, father; you, mother; you, son or daughter, are not outcasts from God's realm, nor can we suffer you to be spectators of the great Christian struggle, with no more than an onlooker's reserved interest in its overthrows and triumphs. This is your fight. It is your flag that rises and sinks here where your own brothers are embattled. It is your enemy's banner that inspires the forces marshalled against them. This is your fight, and if the fight is lost, the loss is yours as well as ours.

You took service in the host of God when you were baptized. The minister traced the sign of contest and triumph upon your forehead and, as he did it, he said:

"We receive this child into the congregation of Christ's flock; and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world and the devil; and to continue Christ's faithful soldier and servant until his life's end."

Let us go on for a moment before we drop the imagery of war. There are battles on level ground or in set positions in which training and equipment decide the day. But carry the war into the mountains, where no general engagement is possible, where mechanical skill and numerical force are impotent in face of staggering physical difficulties. In such a situation, a mountaineer intimately acquainted with the country is more valuable than a brigade of professional soldiers who lack his special knowledge, and an efficient sniper can do more pertinent damage than a battery of long-range guns.

There was a time when Occidental civilization, in aim if not always in fact, was an army that waged war with the foes of the Cross along professional and conventional lines. The spiritual power commanded; in its hands was the task of coordinating the secular and the religious forces that served it. It was mass warfare, whether the troops that went out were crusading knights or preaching friars. But four centuries ago the whole force was disorganized. Communications were broken down, there was no longer a general staff or a comprehensive plan of campaign. Ever since it has been a guerrilla fight. Knowledge of the ground, certainty of aim, and mobility have counted for more than size or strength. It is a war not of generals, but of privates. Today the Christian religion is a layman's religion. Far more depends on the lay Christian's piety and his efficiency as a missionary than on the strategy of priests and bishops. Souls are captured one at a time, and it is not always the officers who capture them.

ATRUCE, then, to military metaphors, since they have done their work. Do you see, layman, the dignity and significance of your position? The day of prince bishops and

mitred abbots is over. The privileges of the clerical order, except for a few vestiges more galling than helpful, belong to the past. Rome still cleaves to the old notions and the old habits. Long ago she scotched a drift toward independence among her congregations in this country. Protestantism is bankrupt largely because it can offer only popular preachers—and unpopular ones. We stand between. Among us, a cleric, to obtain preferment, must win his way with the laity. But we impart balance to our polity by giving the rector of a parish an authoritative, secure, and virtually unassailable position. Adroitness in diplomacy may be one of the chief qualifications for the episcopate, but who can justly hold that the bishop's office, as such, is despised among us? We aim at the golden mean, but the attainment of our object cannot be the work of the ministry alone. The clergy are technicians. Give them souls and they will expertly cure the sick, nourish the sound, foster and direct the zealous. But how are they to get souls? That is the problem.

It is here that you play your part. For almost three centuries after its course began, Christianity was largely a subterranean religion. Then, for twelve centuries, it was for the most part a prosperous affair, with the clergy—the higher clergy, at least—on top. The last four centuries have seen the collapse and disintegration of privilege and exemption, and, with the decay of Christianity's temporal power, the pagan has reasserted himself. Yet there has not been a mere return to the primitive state of affairs. Christian doctrines, ideals, aspirations are widely diffused outside the frame of Church Christianity. It is a distressingly complicated world. People misunderstand, suspect; but underneath their errors and suspicions—even underneath their sneers—lies a passion for the real and the good. They want no humbug, no pose, no pomp. They will end their search at no point short of self-evident reality.

No bishop, priest, or deacon can present the reality of our religion to worldlings in quite the same way as a layman can. Religion for the clergy and religion for lay people are necessarily different things. To be sure, there is no double standard; at bottom they are subject to the same law and strive for the same end. But a clergyman's religion is closely intertwined with his temporal concerns: his office, his social position, his responsibilities as a pastor, his professional skill. He bears the mark of an order, a caste, and nobody who prizes his ministrations would wish that mark to be less distinct than it is. The layman, on the other hand, lives in two very different spheres, the world and the Church. In the world he has no uniform or badge to distinguish him from the millions who labor with him. If he is to be known as a Christian at all, it must be by the most real signs, by the unmistakable salt of grace in every syllable he utters, by a passionate warmth of love in every act he performs. Those are the arguments against which there is no answer. The only resistance they meet comes from the people who would continue unmoved "though one rose from the dead."

Outside our churches the crowds drift by, ailing souls of all degrees: the self-sufficient, the baffled, the ignorant, the oppressed, the defiled. Inside the means of grace are dispensed to an uninspired, inactive few. The crowds would find gratification for every good desire, abundance for every need, if we could gather them within the walls. They run from a priest, they stampede in panic at the sight of a bishop. Who can bring them in? Lay Christians. And how? By being Christians. You are no Christian until you have captured your man.

Reformation

HE WHO REFORMS himself, has done more toward reforming the public than a crowd of noisy, impotent patriots.—*Lavater*.

The New Patriarch of Jerusalem

By Canon W. A. Wigram

WE ARE GLAD to be able to announce to all friends of the Church in Jerusalem the good news that the vacancy in the Patriarchate, which has lasted since the death of the last holder of the office on August 14, 1931, has been terminated at last by the election of the Most Rev. Timotheus Themelis, Archbishop of Jordan, to that high office.

The long delay has been caused by the series of obstructions put in the way of an election by the discontented Arabophone party in the Church. This minority declared that it would prevent any election until certain needful reforms had been enforced; while the majority, who admitted the need of reform, pointed out that nothing could be done regularly until the Patriarch should be in office. All means of obstruction having been exhausted, the list of "Patriarchables" was at last drawn up by the Episcopal Synod of the Patriarchate, and submitted by them to the High Commissioner, in order to give that official an opportunity of deleting any name to which the government felt objection. That right not being exercised by British authority, the list was returned, and submitted to the "convention" of the clergy and representative laity of the province, that they might select the three names from which the Episcopal Synod were to choose one.

We regret to say that the "Arab-speakers," though duly summoned, declined to take any part in the proceedings. A majority of those qualified, however, met and drew up the "short list," which they duly submitted to the Synod. The names were those of the Archbishop of Jordan, Timotheus; Meletius, the Patriarch of Alexandria, and the aged Keladion of Ptolemais, a name merely put in to fill up the list, as all knew that this prelate would decline the office.

The Episcopal Synod met in the Church of the Holy Sepulchre, and solemnly deposited each of the votes on the altar. The Archbishop of Jordan was elected by fourteen of the nineteen votes cast, and therefore assumes office.

The new Patriarch of Jerusalem is well known in English-speaking circles and to visitors of those nationalities in the Holy Land. An Oxford man, he speaks English perfectly, and most clerical visitors to Jerusalem have had the honor of meeting him in his residence in the monastery at Bethlehem where he has resided recently. He was in England in 1925, on the occasion of the Nicene celebrations held in that year, and again in 1931 for the discussions between the Orthodox and Anglican theologians at the time of the last Lambeth Conference. He is therefore well known to the officers of the Church of England, and has many friends among them.

Unfortunately, though the Patriarchate has been regularly filled, the spirit that has caused the long delay in the election has not yet been completely exorcized. The Arabophone party now declares that, as all its efforts to attain an agreement with the Synod, efforts which had an unfortunate resemblance to attempts to pick a quarrel with it, have failed, it will now try to make one with the new Patriarch. If it can succeed in this well and good. If not, it will at once apply for an annulment of the recent election, on the plea that it was void in that the representatives of the laity took no part in it. Any chance of trouble is, of course, to be regretted, but we do not expect any untoward consequences from this act.

It would seem to be a contradiction in terms to deal first with a Patriarch as such, and then to proceed to declare that his election is void. However, consistency is not a characteristic of an Oriental with a sense of grievance.

The Machine Age, Chief Enemy of the Church

By the Rev. Russell Wilbur

Pastor of Notre Dame DeLourdes Roman Catholic Church, St. Louis, Mo.

REFLECTING on the changing world from the standpoint of traditional religion, one concludes that traditional religion is able to view a changing world with great confidence. This is due to the fact that religious men are well aware that human nature always remains, through whatever transitions, fundamentally the same, and that it is plastic only within rather narrow limits.

As a matter of fact it is, humanly speaking, upon human nature quite as much as upon historical facts of long ago, that the whole theological scheme of sin and redemption, nature and grace, is founded.

Whether one takes the early chapters of the Book of Genesis as historical narratives in the modern sense of that term, or whether one is willing to take them as folklore or mythico-primitive history, it remains true that, as St. Augustine says, "God has made us for himself and our heart is restless until it rest in Him."

The incurable restlessness of the human heart is an evidence that however we fell, at least we are somehow "fallen." We crave something—insatiably we crave something—that human life on its surface can never give, no matter how well organized human life is and no matter how well cultivated we are to enjoy it.

Moreover, when we listen to radical idealists of the best types such as the late Jane Addams or the late Prince Kropotkin, whether they be philosophical anarchists who think men can live without government, or pacifists who think men can live without war, or Communists who think men can live without private property, something in us thrills; what George Sand calls "*the sentiment of the ideal life* which is none other than man's normal life as we are called to know it."

In other words, we feel that what they say *ought to be true* but we know that *it is not true* and never will be true on this earth.

The Garden of Eden exists somehow in the innermost depths of our hearts but we are forever barred from access to it by the "flaming sword turning this way and that way" which we read of in the Book of Genesis as barring man from the Garden of Paradise.

The flaming sword is no doubt "the corruption of our nature" as the catechism calls it; what Schopenhauer calls the unconscionable "will to live," Nietzsche, the insatiable "will to power"; what old Bishop Jeremy Taylor calls "the wild, indeterminate, infinite appetite of man"; what Scripture calls "the lust of the flesh, the lust of the eye and the pride of life"—in short, what St. Augustine calls "the restlessness of the human heart."

It is not that any of the elements of our nature, animal or rational, are intrinsically corrupt, but that, being made for some strangely perfect and paradoxical happiness, we are incurably restless and more or less unbalanced in the matter of every-day living. Man is a mystical animal out of gear with his surroundings.

There is too much way down deep underneath the surface in each one of us for us to be able to live contentedly on the surface and near-surface of life even when everything is running smoothly and pleasantly there. The truth is that even

in the matter of human relationships we have champagne tastes and life affords us only a beer income.

I have dwelt for just a minute or two on this doctrine of the fall of man to give an illustration of what I mean when I say that traditional Christianity is too securely founded on permanent facts of human nature to be much affected by transitional currents of biological and historical thought and of Biblical criticism.

A similar illustration might be made of all the more central and fundamental mysteries of religion showing how each mystery answers to some permanent complication of human nature as a key to a lock—sometimes a very intricate key made to control an equally intricate lock.

The Church, then, has little to fear from modern science or modern historical criticism.

What does fill religious men with alarm and challenge all their faith are the changes being wrought by the modern machine process industry and the consequent swollen, citified civilization with its menace to family life, to motherhood, and to the religious and moral individuality of the now excessively standardized masses of men.

Unless later developments of the machine process industry, such as the development of giant power plants, the wide and cheap distribution of power, etc., make possible a decentralization of industry and a breaking up of our population into small communities; unless the experiments with aluminum alloys, etc., are so successful as to make possible such a light and cheap kind of machinery as will permit the decentralization of industry even to the point of rehabilitating household industry to a considerable extent so that women can have a full and normal life, as our great-grandmothers had, it is difficult to say what are the prospects of any sexual and family life which traditional religion can countenance. Here, and not in the realm of doctrine, is the crisis and the question as yet unanswered.

At any rate, one thing is certain: men in general will never willingly scrap the machine process industry; if they can't moralize and humanize its operation they will let it destroy our civilization and mankind will have to begin more or less over again.

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Christ and the Individual

ALL OVER the world we see men surrendering their liberty of fascism, and we see the danger of this here in our own land.

Christianity stands not for the suppression of the individual, but for the full expression of the individual in accordance with the law of justice and brotherhood and love. It is religion and faith in God which gives men faith in human liberty and which if truly followed guides them in the right use of their liberty.

We see plainly today that where love of liberty declines the rights of conscience are soon suppressed and where the rights of conscience are suppressed, liberty dies. It is the power of the Christ-created conscience that we need in our life today.

Our strength and independence, our individual moral force and conviction and self-reliance have weakened because religion has not the place in the homes of America that it once held, and because Jesus Christ, who reigns at the right hand of God, has not the place in our lives that He should have.

—Bishop Manning.

Books of the Day

Edited by Elizabeth McCracken

The Psalms in Modern Pictures

THE PSALMS FOR MODERN LIFE: Interpreted with drawings by Arthur Wragg, with an introduction by H. R. L. Sheppard. Claude Kendall. \$2.00.

MR. WRAGG has here given us 48 drawings illustrating the Psalms. Dr. Sheppard, in his introduction, tells of his first sight of them: "When the portfolio was opened that I might see the pictures, I gasped, because some of them seemed to pierce the soul like bullets. I remember turning aside lest Wragg should observe the lump in my throat. Many of the drawings seemed to me wonderful and dreadful, very beautiful and very awe-ful, terribly vivid and yet perfectly simple; more, they seemed as true, as sincere as the voice of a prophet who will not cry Peace where no Peace is." This description is no exaggeration.

To say that the drawings "illustrate" the Psalms is scarcely accurate. Mr. Wragg has rather taken certain passages in which the Psalmist has expressed his faith, his aspiration, his indignation, his despair, and has depicted situations in modern life, which, from a sensitive man, must evoke like cries. For example, Psalm 94: 8, "Understand, ye brutish among the people: and ye fools, when will ye be wise?", has no immediate reference to war; yet it is illustrated by a picture bringing out the tragic fallacy in all arguments justifying this form of insensate brutality—a little girl, in a gas mask, lying dead before a newspaper poster, "When War Is Justified. More Letters." Mr. Wragg has rightly seen that a modern equivalent of the oppression which called forth the poet's bitter denunciation in the Psalm is the folly (to give it no worse name) of those who ignore the frightful destruction of spiritual values and the appalling amount of innocent suffering which war inevitably entails. This tragic fact finds expression more than once in the drawings. Psalm 32: 9, "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee," has called forth a moving indictment of the kind of thing described in a news item, reproduced, along with other examples of subtle propaganda, in the picture: "Today about 7,000 school children and their teachers from Coventry paid a visit to the dockyard and Home Fleet at Portsmouth. The trip was organized by the Coventry branch of the Head Teachers' Association, with an educational end in view, and the naval authorities of the port coöperated in making it a success."

But the artist's protests are not confined to situations arising in preparation for, and in connection with, times of crisis. He lays bare, ruthlessly and relentlessly, the stark economic injustice under which so many live in oppression and despair. He brings out into the full light of day the unpitiful harshness with which men pass judgment on those whose departure from accepted standards of morality is the result less of ill-will than of the pressure of an unjust civilization, or of sickness of soul. And through it all there sounds a note of deep compassion, the echo of an unshakeable conviction that God cares.

There is another group of pictures no less significant than those already noted—that in which the artist gives expression to the positive religion which ennobles the Psalter. Here we have further evidence of the splendor of his vision, and of the depth of his discernment. He sees the glory of God manifested not only in the spectacle of the heavens, but in the intricacies which only the microscope can reveal (Psalm 145: 6b, "I will declare thy greatness" is thus interpreted) in the achievements of modern science, and in the kindly events of every-day life. And his illustrations of Psalm 33: 2, "Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings"—a musician giving a recital in a concert hall—and of the oft repeated "Praise ye the Lord"—an orchestra—are filled with meaning.

It is a great book, one to which this reviewer, at any rate, is incapable of giving adequate treatment. It should be in the hands of everyone, and studied, and re-studied, and studied again. It cannot but awaken the social conscience of all men of good-will who read it, and drive home the realization of the presence of God in all life. The artist has proved himself worthy of his theme, and when that theme is the Psalter, there can be no higher praise.

CUTHBERT A. SIMPSON

Two Biographies

THE EMPEROR CHARLES IV. By Bede Jarrett, O.P. Sheed and Ward. Pp. xxi-247. \$3.00.

CHARLEMAGNE. By Douglas Woodruff. Appleton-Century. Pp. 179. \$1.50.

THIS BOOK on Charles IV is an altogether readable, sympathetic appraisal of the policies and achievements of the emperor who is best known for his promulgation of the Golden Bull of 1356, in which, according to Bryce, he "legalized anarchy and called it a constitution." The viewpoint of the author, however, is that the Golden Bull was the wisest possible governmental arrangement under existing circumstances, that Charles IV was the most effective emperor since Charlemagne, and that, of all the emperors, he "was most nearly the founder of modern German unity." The author's admiration for Charles is frankly based on the fact that he reversed the policy of his predecessors toward the papacy and that instead of opposing the imperial to the papal ideal, he accepted papal supremacy without question and did everything in his power to further papal aims. In short, Charles IV was "of all the imperial line, the most obedient to the pope's policy and ideals." Besides giving us a somewhat idealized picture of the emperor, the book abounds in stimulating observations on the nature of the medieval empire and papacy, and on medieval life in general. Only occasionally does the author forget that he is a historian and become a propagandist for the papacy today.

Mr. Woodruff's book is a short, popular, well written biography by a young English historian turned journalist. The author regards Charlemagne as "the supreme example in human history of the Christian king," and frankly idealizes his character, touching very lightly on his weaknesses; but his estimate of the great emperor's significance in European history is just, and the story is entertainingly told. For those who would like to review their medieval history this is an excellent book to begin with.

JAMES A. MULLER.

Canon Bell's Preface to Religion

PREFACE TO RELIGION. By Bernard Iddings Bell. Harper. Pp. 198. \$1.75.

LECTURES to college students on religion are here ably put into book form. They give a clear notion of what religion essentially is, how the Jewish and Christian religions came to be, how different Christian denominations came to be and what the Christian religion in the near future will come to be. This is a large scheme; and a vivid sketchiness, rather than condensation, is the proper method of covering it. Canon Bell is gifted with vivacity in writing: he is not dull. What he says is known to every reader of THE LIVING CHURCH; but even one who knows it all will find freshness in the way it is said. He may take pleasure in it, or he may resent it as too contemptuous of all opposition (despite the disclaimer of any wish to "convert anybody to anything").

When old beliefs are freshly restated, few will accept other people's restatements as quite satisfactory. "Modes" instead of "Persons" of the Trinity, for instance. But this book has rather fewer of such than might be expected. What happened at Canossa is not quite accurately told. The Reformation is presented very partially, as an overthrow of the Church's control by a secularism led by "the king and his friend the business man."

Much in the book is provocative. It is not an all-round objective account of our religion. But as an antidote to public school secularism it is splendid.

M. BOWYER STEWART.

The New Form of Presenting History

THE AMERICAN PROCESSION (Harper. \$2.75) is an admirable illustration of the new form of presenting history. It recounts pictorially life in the United States since 1860. Not only are the pictures admirably reproduced, but the running comments are highly illuminating. The photographs assembled by Agnes Rogers have been intelligently annotated by Frederick Lewis Allen. Those who want to pass an entertaining and informing hour should read this volume.

C. R. W.

NEWS OF THE CHURCH

Presiding Bishop to Visit Wisconsin

Accepts Invitation of Bishops to Participate in Centenary Commemoration of Bishop Kemper

NEW YORK—The Presiding Bishop, in recognition of the Church-wide missionary significance of the centenary of Bishop Kemper, has accepted the invitations of the bishops of the three dioceses in Wisconsin for a series of notable commemorations beginning September 22d at Milwaukee and concluding September 29th, which day will be divided between Fond du Lac and the Oneida Indian Mission.

Successively the Presiding Bishop will be the guest of Bishop Ivins of Milwaukee, Bishop Sturtevant of Fond du Lac, and Bishop Wilson of Eau Claire.

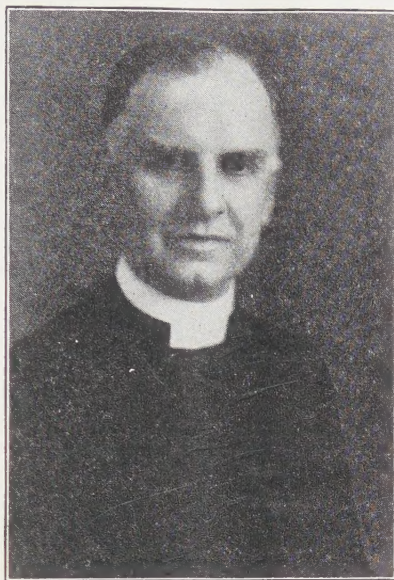
The Presiding Bishop will preach September 22d at All Saints' Cathedral, Milwaukee, in the morning, and in the afternoon will officiate at memorial services at the grave of Bishop Kemper on the campus of Nashotah House, the Presiding Bishop giving a brief address of greeting to be followed by an historical address on the life and work of Bishop Kemper by the Bishop of Eau Claire.

Bishop Perry, September 23d, in Milwaukee will attend a public dinner and will deliver a missionary address as part of a program which will include an historical study of the life of Bishop Kemper by the Bishop of Fond du Lac. On Tuesday, September 24th, the Presiding Bishop will visit Kemper Hall at Kenosha and address the student body. Wednesday, Thursday, and Friday will be spent in turn at Superior; Eau Claire, and La Crosse. On Sunday, September 29th, the Fifteenth after Trinity, the Presiding Bishop will preach at a diocesan service in St. Paul's Cathedral, Fond du Lac, and at Oneida Indian Mission.

Democracy is Defended as Christianity Ideal

CROMER, ENGLAND (NCJC)—A vigorous defense of democracy as being the "best government from the Christian point of view" characterized the convention of 800 representatives of the Anglican Church which met here for one week to re-study the task of the Church in the modern world. The Evangelical Churchmen came from the United Kingdom, Australia, Bermuda, Africa, Japan, China, India, Germany, and Finland.

The defense of democracy, in sharp contrast to a recent utterance of another leading English Churchman, was made by the Rev. Canon T. Guy Rogers.



BISHOP-ELECT OF VERMONT
Dr. Sutton, vicar of Trinity Chapel, New York City, was elected Bishop of Vermont July 30th.

Church Mission of Help Lists Changes in Diocesan Staffs

NEW YORK—Miss Gwynedd Owen, case supervisor of the Toronto Children's Home, will become executive secretary of the Church Mission of Help of the diocese of Southern Ohio September 15th. Miss Owen's father is the Most Rev. Derwyn T. Owen, Primate of All Canada.

Mrs. Mabel Benson, who for eight years has been executive secretary of the Church Mission of Help of the diocese of Central New York, will become executive secretary of the Church Mission of Help of New Jersey.

In the interest of economy it has been decided to close the national office of the Church Mission of Help, at 27 West 25th street, New York, for July and August.

The C. M. H. council meeting and the McLean Conference have been postponed from June 24th to the week of September 23d.

Editor of "The Living Church" in Europe

NEW YORK—Clifford P. Morehouse, editor of THE LIVING CHURCH, sailed for Europe on the S.S. Bremen July 26th. He was accompanied by Mrs. Morehouse and Mrs. Morehouse's sister, Miss Florence Smith. They will visit Germany, Denmark, Sweden, and England returning to Milwaukee early in September.

Patriarch of Alexandria Dies

ALEXANDRIA, EGYPT—Meletios Metaxakis, the Greek Orthodox Patriarch of Alexandria, died July 29th at the age of 65.

Dr. Sutton Elected Bishop of Vermont

Special Convention Chooses Trinity Chapel, New York City, Vicar on Fourth Ballot

BURLINGTON, VT.—The Rev. Dr. Joseph Wilson Sutton, vicar of Trinity Chapel, New York City, was elected Bishop of Vermont July 30th by a special diocesan convention. Four ballots were taken to elect a successor to the late Bishop Booth.

The Rev. Vedder Van Dyck, rector of St. Paul's Church here, led on the first three ballots. There were nine nominees.

The other nominees were the Rev. Messrs. Morgan Ashley of Trinity parish, Rutland; Dwight W. Hadley of Winchester, Mass.; Roy E. Green, rector of St. Thomas' Church, Brandon; William P. S. Lander of the Church of the Good Shepherd, Rosemont, Pa.; James E. McKee of Peterboro, N. H.; John G. Currier of Emmanuel Church, Bellows Falls, and Frank A. Rhea, St. Michael's Cathedral, Boise, Idaho.

Fr. Sutton's Election Pleases

NEW YORK—The election of the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel in Trinity parish, gave much satisfaction to his many friends and acquaintances in and near the city. Fr. Sutton is known far beyond the confines of his own special work. Not only has he been active as chaplain to various organizations, but also many persons not connected with any parish or group seek him out and ask his help and advice. These persons range all the way from seminary students to casual visitors to New York. It has long been felt that he was one of the most valuable priests in the whole Church.

Also, there has for some time been a great desire to have Fr. Sutton in the episcopate.
(Continued on next page)

Rev. G. W. Butterworth to Lecture at Berkeley

NEW HAVEN, CONN.—The Rev. G. W. Butterworth of London will be the visiting lecturer at the Berkeley Divinity School here during the fall term.

The Rev. Mr. Butterworth, a classical scholar, is vicar of the Church of the Ascension, Balham Hill.

At Berkeley he will give a course on Early English Church History, and will assist in the departments of Homiletics and Apologetics. He will do a certain amount of outside lecturing and preaching. Those desiring to secure his services should write as soon as possible to the Very Rev. Dr. W. P. Ladd, dean of the school.

Dean Carrington Consecrated Bishop

Succeeds the Rt. Rev. Lennox Williams as Bishop of Quebec; Archbishop of Fredericton Officiates

QUEBEC—The Rev. Philip Carrington, dean of divinity at Bishop's University, Lennoxville, was consecrated seventh Bishop of Quebec on St. James' Day in Holy Trinity Cathedral here. He succeeds the Rt. Rev. Lennox Williams who has retired.

The Most Rev. John Richardson, Archbishop of Fredericton and Metropolitan of the province of Canada, officiated. The Bishop of Nova Scotia and the Bishop of Montreal read the lessons. The Very Rev. A. H. Crowfoot, dean of Quebec, preached the sermon.

Bishop Williams, who is retiring after 20 years in the episcopate, attended the service. Other prelates present included the Most Rev. John C. Roper, Archbishop of Ottawa, Bishop Beverley, Suffragan of Toronto, Bishop Oldham of Albany, and Bishop McElwain of Minnesota.

Following the service, the new Bishop was guest of honor at luncheon. The formal enthronement took place in the afternoon.

Bishop Roberts Dedicates Window and Cross at Indian Reservation

SIOUX FALLS, S. D.—Bishop Roberts of South Dakota June 23d dedicated the west window in the Church of the Holy Cross, on the Pine Ridge reservation. This stone church is the finest church structure on any of the South Dakota reservations. The Annunciation window is a memorial to the late Mrs. Nevill Joyner, wife of the superintending presbyter of Pine Ridge, the Rev. Dr. Nevill Joyner, D.D., who has served for 27 years in the Niobrara deanery.

On the following day, the Bishop dedicated a great cross and a flagstaff set on the summit of Eagle Nest butte, one of the highest points on Pine Ridge. Six hundred Sioux were gathered on the butte. Nineteen Indians were confirmed at the service.

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Dr. Sutton Elected Bishop of Vermont

(Continued from page 113)

He was nominated for Suffragan Bishop of New York in 1921 and has been mentioned when other elections were in view.

Much as he will be missed from the city, there is still pleasure in the thought of his opportunity in Vermont and in the House of Bishops. Few things have given so much satisfaction to the community as this election.

Fr. Sutton is in Mexico on his vacation. He left town early in July and is not expected home until October. Whether the election will make any difference in the date of his return is not yet known. It is certain that Fr. Sutton had no idea that he would be nominated or elected.

Fr. Sutton was born in Maryland June 6, 1881. He received the degree of Bachelor of Arts from Washington College, Chestertown, Md., in 1900 and the degree of Master of Arts in 1904. He received the degree of Bachelor of Divinity from the General Theological Seminary in 1905 and the degree of Doctor of Divinity from Washington College in 1921.

His first parish was at Port Deposit, Md. He went to St. Paul's Church, Baltimore, as curate, and in 1910 became headmaster of St. Paul's School, Baltimore.

He came to Trinity Chapel, New York, as a curate in 1913. After two years of study at Oxford he returned to Trinity as vicar.

He is a trustee of the General Theological Seminary and of the Society for Promoting Religion and Learning in the State of New York. He is active in the national council of the Church Mission of Help and at one time served as president of the New York branch. He is not married.

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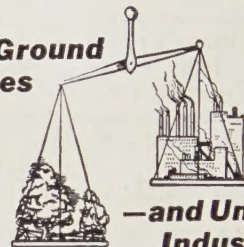
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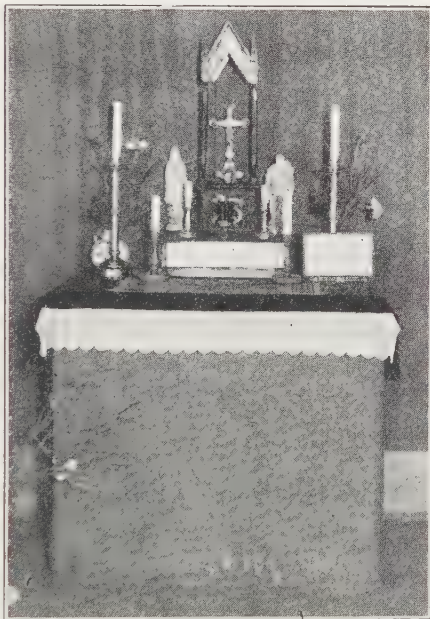
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NEW NORTH TOKYO MISSION

These photographs were taken in the newest mission station, Oyama, in the diocese of North Tokyo, begun only a few months ago and dedicated to St. Luke the Evangelist. The work is under the direction of the Rev. Dr. R. W. Andrews.

The Church has no property in Oyama. A small native house was rented and serves as residence for the catechist and his wife, as church, and as Church school building. The altar, shown at the right, is made of two soap boxes. The large picture is of some of the church leaders and members of the Church school. Dr. Andrews is in the background.

Philadelphia School
Defers Final Action

PHILADELPHIA—Decision with regard to reopening the Philadelphia Divinity School for the coming academic year was postponed until October 10th at a recent meeting of the joint boards of overseers and trustees.

It was reported that only \$47,000 has thus far been pledged toward the \$70,000 required to maintain the institution for the coming year and to pay off accumulated debts.

The meeting was presided over by Bishop Cook of Delaware. Others present included Bishop Taitt of Pennsylvania, Bishop Sterrett of Bethlehem, and the Rev. Messrs. W. Arthur Warner, James O. McIlhenny, Stanley R. West, George G. Bartlett, former dean of the school; and Messrs. Parker S. Williams, P. Blair Lee, Charles S. Cheston, Rowland Evans, William B. Read, Christopher C. Morris, and Dr. Warren P. Laird.

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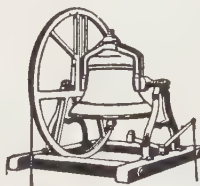
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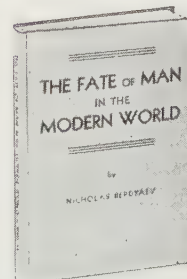
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More Registrations for Autumn School

**Fr. Kennedy Urges Those Desiring
to Attend Adelynrood Sessions to
Apply Immediately**

NEW HAVEN, CONN.—A few more registrations, if they are received promptly, will be accepted for the second Autumn School of Sociology at Adelynrood, Mass., according to the Rev. C. Clark Kennedy, secretary of the Catholic Congress and in charge of arrangements.

The school will be in session from September 16th to 20th. The total charge for the conference is \$15.00, and \$1.00 registration fee. Fr. Kennedy, 86 Broadway, New Haven, is receiving registrations.

Bishop Brewster of Maine is president, the Rev. Dr. Frank Gavin of General Theological Seminary is dean, and the Rev. W. M. V. Hoffman, Jr., S.S.J.E., is chaplain.

"It is high time," said Fr. Kennedy, "that Christians came to terms with the actual world of events and trends in which we are now living. Far worse than slavery to time and space, is the bondage of ignorance, and the servitude of bewilderment. No one can understand, scientifically and technically, the complex confusion of present day political, social, and economic life. It is not pretended that our school can shed any vast illumination upon such perplexing problems. But it will seek to do two things: (1) to interpret and understand the historic Christian tradition on such matters, and (2) to discuss them topically. There will accordingly be two courses, one by Dr. Bell, *A Catholic Looks at His World*, with the subjects as follows: at the dogma of (i) Man, at (ii) the State, at (iii) the Economic Process, (iv) at the Church, and (v) at the Christian Task. Another will be by Dr. Gavin, *An Historical Approach to a Catholic Sociology*, of five lectures. The 10 lectures will be followed by small discussion groups, in which the major work of the conference will be done. In the evenings there will be special speakers. Devotional opportunities will be supplied, including daily Mass and meditation.

"It is hoped to make the conference a conference—rather than an overplus of lecturing. All attending students are asked to read carefully—if possible, more than once—V. A. Demant's *God, Man and Society* (Morehouse, 14 E. 41st St., New York City. \$2.00 plus postage), and are recommended to read also M. Reckitt's *The Faith and Society*.

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"Special effort will be given to make college graduates and undergraduates relate the course to university problems, and such recreation as can be found in good music will, it is hoped, be promoted by the coöperation of all members of the conference. There will be leisure time, free of fixed appointments, and no attempts to regiment the activities of the participants."

Final Plans Being Made for Priests' Institute

Sessions at Kent School, Kent, Conn.,
September 2d to 6th

KENT, CONN.—Final plans are being made for the fourth annual Priests' Institute to be held at Kent School here beginning the evening of September 2d and closing the afternoon of September 6th.

There will be three courses of lectures in the morning, opportunities for informal conferences with the lecturers in the early afternoon, and talks in the evening by other speakers.

Fr. Joseph, Superior, O.S.F., is chaplain, and the Rev. William F. Mayo, O.H.C., is guestmaster. Applications with registration fee of \$1.00 should be sent to the secretary of the Catholic Congress, the Rev. C. Clark Kennedy, 86 Broadway, New Haven, Conn.

The lecture courses and the lecturers are: Liturgics, by Fr. Joseph, O.S.F.; Dogmatics, by the Rev. William Dunphy, lately professor of Nashotah House; and The Priest in His Parish, by the Rev. Grieg Taber, rector of All Saints' Church, Dorchester, Boston.

The membership is not limited to members of the Catholic Congress, but is open to any priest who wishes to avail himself of this opportunity for a few days of serious study and spiritual refreshment.

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Dr. Fleming Stresses World's Need Today

**Declares Supreme Need Can be Met
Only by Church, Apostolic, Cath-
olic, Holy, and One**

NEW YORK—The Rev. Dr. Frederic S. Fleming, rector of Trinity Church, in the 26-page statement which serves as the Preface to the *Year Book and Register of Trinity Church*, just published, first takes up practical matters: the new Parish Hall at 74 Trinity Place, opened during the year; the reinforcing work being done on the foundations of the tower of the church building, and the gifts made during the year of trees for the churchyard at the head of Wall street. Then he takes up the spiritual and intellectual problems of the world today, and the relation of the Church to them. He says in part:

"The world suffers from two notable deficiencies: the lack of leaders, and of trustworthy leadership; and the pressure of the virulent disease of sheer inactivity. One continuing destructive inheritance from the World War is the spirit of *laissez-faire*, which has infected all classes of society. The fair cause of Christ has not escaped this infection.

"Confronted with this appraisal of the plight of civilization, and the urgency of its appeal, the Church beholds its own embarrassment in being unable to declare its message clearly, and unable to marshal its full strength in immediate response to the need. We are sore let and hindered by divisive and feeble presentations of our established mission.

"The most obvious need of the world today is some rallying point which may supply the nucleus of its unity by providing it with a universally valid standard of values. This supreme need can be met, and can apparently only be met, by a Church truly Apostolic, truly Catholic, truly holy, and truly one.

"I venture to believe that these are the circumstances which account for the rise of the Forward Movement in our Church. Such phenomena are of the Spirit."

Clergy of Chicago "Holding the Line"

CHICAGO—The Rev. Dr. Edwin J. Randall, secretary of the diocese of Chicago, has compiled statistics to show that the clergy of the diocese have "held the line" with relation to spiritual matters throughout the period of the economic depression.

Dr. Randall's compilation shows that there has been in the diocese of Chicago a steady increase in the number of baptisms, the number of confirmations, and the number of Easter Communions during the period of 1930 to 1935. Against this steady progress is thrown the figures of finances, showing that parochial expenses have shown a drop of one-third; special parochial expenses, 60 per cent; diocesan and general contributions, 50 per cent.

"What does all this mean?" asks Dr. Randall. "It means that in spite of decreased salaries, expenses curtailed in all lines, the

clergy of the diocese have carried on. They have held the line. Their standards have been kept far out in front in spite of financial resources which have steadily receded. All of them have sacrificed. Many of them have suffered, along with their families.

"We have heard of the clergy of one eastern diocese who have enjoyed the same salaries as in 1930, who have themselves experienced no depression. Not so with the clergy of the diocese of Chicago. They have kept first things first, and helped to keep up the morale of their people by constant and faithful emphasis on the reality of spiritual things, and the reports of baptisms, confirmations, and communicants tell only part of the story."

Sexton Celebrates 25th Anniversary

NEW YORK—The rector, wardens, and vestry of St. Thomas' Church marked the 25th anniversary of Edmund M. Speer as sexton recently by presenting him with a beautiful piece of silver, appropriately engraved. In all his quarter of a century of service, Mr. Speer has been absent only three Sundays, when he was ill. Mr. Speer is well-known to the parish and to the members of other parishes in the city.

Eau Claire Cathedral is Given New Chapel

**Ground to be Broken in August and
Chapel Dedicated at Christmas;
Mrs. M. E. Dulany Donor**

EAU CLAIRE, WIS.—A new chapel will be erected here. It is a gift of Mrs. Mary E. Dulany to Christ Church Cathedral and will be known as the Chapel of the Ascension in order to carry out the symbolism of the Cathedral building.

John H. Tilton, Jr., of Chicago is the architect.

It is expected that ground will be broken in August and the chapel dedicated about Christmas time.

Bishop Manning at Mt. Desert

NEW YORK—Bishop Manning of New York is at his summer home, Somesville, Mt. Desert, for the summer. The Bishop was later than usual in leaving town this year, owing to the lateness of Trinity Sunday.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Week-days, 7; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine,

Amsterdam Avenue and 112th Street
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Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning service and sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Trinity Church

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In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

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Sunday Masses, 7, 9, and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

H. BEDINGER, PRIEST

SAN DIEGO, CALIF.—The Rev. Henry Bedinger died July 20th on the eve of his 82d birthday. He was born in Flushing, N. Y., in 1853, the son of Henry and Caroline Lawrence Bedinger. He was educated at the University of Virginia and Berkeley Divinity School and was ordained in 1875.

For several years he was rector of St. Luke's Church, Beacon, N. Y. From there he was called to be special preacher under Dr. Satterlee at Calvary Church, New York City. Then he went to St. Peter's, Salem, Mass., where he spent 26 years.

The last nine years of his life were spent in San Diego, where he was continually active preaching, holding services and retreats, and ministering to the sick. His last public service was the celebration of the Holy Eucharist June 27, 1935, the 60th anniversary of his ordination.

He is survived by his widow, two daughters, Grace Vinton and Margery, and one son, George Rust, executive secretary of the Pennsylvania Public Charities.

E. G. KNIGHT, PRIEST

PHILADELPHIA — The Rev. Edward Giles Knight, rector of the Church of the Incarnation, Drexel Hill, in the diocese of Pennsylvania, died July 25th at the age of 70. The Rev. Mr. Knight was born in Salem, N. J. He was a graduate of Shurtleff College, Alton, Ill. Formerly prepared for the ministry in the Baptist communion, the Rev. Mr. Knight later prepared for orders in the Episcopal Church and was made a deacon by the late Rt. Rev. John Adams Paddock, Bishop of Olympia, and advanced to the priesthood by the late Rt. Rev. O. W. Whitaker, Bishop of Pennsylvania. He served in the Kensington district of Philadelphia in St. John's Free Church and Emmanuel Church; in St. Thomas' Church; and in Drexel Hill since 1918.

The burial service was held in the Church of the Incarnation July 29th. Bishop Taitt of Pennsylvania officiated, assisted by the Very Rev. Charles E. Eder, the Rev. N. Herbert Caley, and the Rev. J. Perry Cox.

R. M. H. WHARTON

HARRISBURG, PA.—Richard M. H. Wharton, treasurer of the diocese of Harrisburg, a deputy to General Convention, and senior warden of St. Stephen's Cathedral here died suddenly in New York City August 4th after a heart attack.

Mr. Wharton was one of the most prominent laymen of the diocese of Harrisburg. He was a member of the executive council, and active on the finance committee and the Church Pension Fund.

He was founder and vice president and general manager of the Harrisburg Evening News. He is survived by a widow and two daughters.

W. W. Winne, Forward Movement Commission Member, in Accident

DENVER—W. W. Winne, a member of the Forward Movement Commission, was seriously injured in an automobile accident here recently.

"All of us here are deeply concerned because of our affection for him and his value to the whole program of the Church," said the Very Rev. Dr. B. D. Dagwell, dean of St. John's Cathedral here.

Algoma Rector Inducted

SAULT STE. MARIE, ONT.—The Ven. C. W. Balfour has been inducted rector of St. Paul's parish, Fort William, which is the largest and best equipped church in the diocese of Algoma. The Bishop, Dr. Rockborough Smith, officiated and preached. Archdeacon Balfour was formerly rector of St. Luke's Pro-Cathedral, Sault Ste. Marie.

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STOY—The Venerable HOWARD STOY at St. Luke's Hospital, Boise, Idaho, June 26, 1935.

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Canon Shatford of Montreal Ill

MONTREAL—Canon Shatford, rector of the Church of St. James the Apostle, Montreal, and one of the most eloquent preachers in Canada, has been forced to

lay aside his parochial work for some time. The sudden death of his only daughter some years ago was a great shock to him but with unabated zeal and undiminished enthusiasm he has carried out his numerous preaching and lecturing engage-

ments till, practically speaking, he has "dropped in his tracks."

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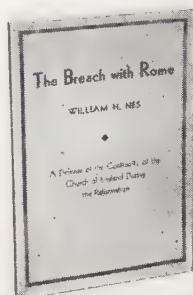
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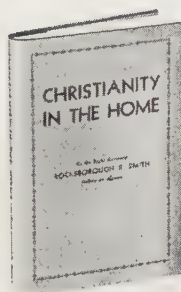
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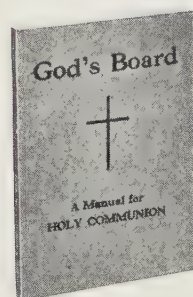
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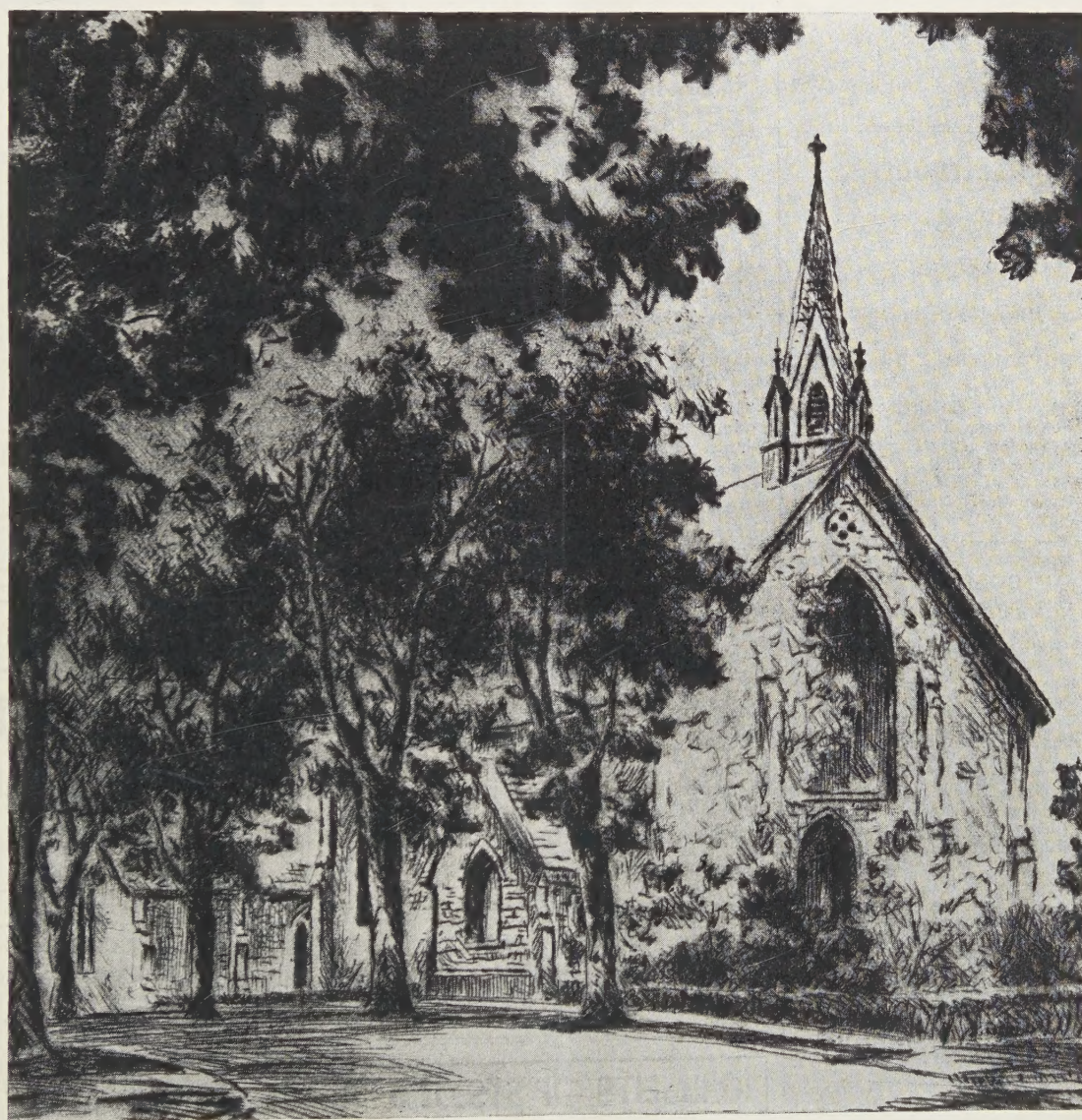
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(See article on page 416)

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar



OCTOBER

27. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude. (Monday.)
31. (Thursday.)

NOVEMBER

1. All Saints' Day. (Friday.)
3. Twentieth Sunday after Trinity.
10. Twenty-first Sunday after Trinity.
17. Twenty-second Sunday after Trinity.
24. Sunday next before Advent.
28. Thanksgiving Day. (Thursday.)
30. St. Andrew. (Saturday.)

KALENDAR OF COMING EVENTS

NOVEMBER

- 5-7. Annual meeting of House of Bishops at Palmer Memorial Parish House, Houston, Texas.
11. National Quiet Day for Prayer, sponsored by Woman's Auxiliary, in cooperation with men's organizations.
11-16. Conference of Church leaders at College of Preachers, Washington, to study editorial program of Forward Movement.
19. Special convention of diocese of Rochester at St. Luke's Church, Rochester, to elect a bishop coadjutor.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

4. St. Francis', Rutherfordton, N. C.
5. St. Alban's, Olney, Pa.
6. St. Ignatius', New York City.
7. St. Mark's, Philadelphia, Pa.
8. Sisters of St. Margaret, Boston, Mass.
9. Grace Church, Louisville, Ky.

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Clerical Changes

APPOINTMENTS ACCEPTED

DEMBY, Rt. Rev. E. T., D.D., at the request of the Bishop of Tennessee, has assumed temporarily supervision of all work among the Colored people in the diocese of Tennessee.

BELLISS, Rev. F. C. BENSON, formerly rector of Trinity Church, Lenox, Mass. (W. Ma.); to be rector of St. Paul's Church, Hyde Park, Chicago, Ill. (C.), effective December 1st. Address, 4827 Kenwood Ave.

COXE, Rev. JAMES BOYD, D.D., formerly canon precentor of All Saints' Cathedral, Milwaukee, Wis. (Mil.); is vicar of St. Augustine's Church, Rhineland, Wis. (F.L.).

DAME, Rev. WILLIAM PAGE, D.D., formerly rector of Trinity Church, Upperville, Maryland; is rector of St. John's Church, Western Run Parish, Baltimore Co., and chaplain of the Hannah More Academy at Reisterstown. Address, Glyndon, Md.

GOLDEN-HOWES, Rev. FREDERICK W., formerly dean of Christ Church Cathedral, Salina, Kans. (Sa.); is assistant at St. George's Church, New York City. Address, 207 E. 16th St.

LEMOINE, Rev. HAROLD F., formerly supervisor at The Episcopal Home, and assistant at the Church of the Transfiguration, New York City; is assistant at St. Paul's Church, Flatbush, Brooklyn, N. Y. (L.I.). Address, 157 St. Paul's Place.

LIEF, Rev. RICHARD, formerly rector of St. Luke's Church, Allston, Boston, Mass.; is assistant at St. George's Church, New York City. Address, 207 E. 16th St.

MILLER, Rev. KENNETH O., formerly rector of Christ Church, Pompton Lakes, N. J. (N'k); is rector of Christ Church, Canaan, Conn.

SCHROCK, Rev. ALBERT LINNELL, rector of the Church of the Good Shepherd, Allegan, Mich., is also in charge of All Saints' Mission, Saugatuck, Mich.

WILLIAMS, Rev. PAUL F., formerly rector of Calvary Church, Burnt Hill, and All Saints' Church, Round Lake, N. Y. (A.); to be rector of St. Barnabas' Parish, Stottville, and in charge of All Saints' Church, Hudson, N. Y. (A.). Address, Stottville. Effective October 31st.

NEW ADDRESSES

BUTLER, Rev. FREDERICK D., D.D., formerly 1234 Sherman Ave.; 110 W. Washington Ave., Madison, Wis.

DAVIES, Rev. DAVID T., formerly 405 W. Savannah Ave.; 218 W. Robinwood Ave., Detroit, Mich.

DUBOIS, Rev. CORNELIUS, formerly 134 Parkdale Ave., Buffalo, N. Y.; 6 Lyndhurst St., Dorchester, Boston, Mass.

RESIGNATIONS

MASTERSON, Rev. HARRIS, Jr., as rector of All Saints' Parish, and student pastor at the University of Texas, Austin, Texas; because of ill

KNIGHTS OF STS. JOHN

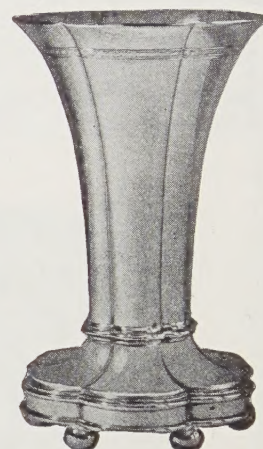


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health. He proposes to have a sabbatical year for convalescence. His address remains 2214 Rio Grande, Austin, Texas.

WALSH, Rev. T. TRACY, D.D., as rector of the Church of the Good Shepherd, York, S. C., after a rectorship of more than 26 years; to be retired after November 1st. Address, Walterboro, S. C.

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Notes and Comments. .Burton Scott Easton
Book Reviews
Notes on New Books

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Bishop Fawcett

TO THE EDITOR: It was one of his own clergy who has been able to say of the late Bishop Fawcett of Quincy: "His clergy will remember him for his never-failing loyalty to them in all their trials and difficulties. No persecution of a priest was ever allowed in his diocese." What finer or more enduring tribute might be paid to the memory of any bishop?

La Salle, Ill. (Rev.) QUINTER KEPHART.

A Plain Man's Bible

TO THE EDITOR: Fr. Stambaugh's letter in the September 28th issue of THE LIVING CHURCH presents other considerations besides the use of radio.

While there is no longer the habitual reading of the Bible which characterized the days of our grandfathers, nevertheless, there is a little. And I think there would be more if it were presented in a less forbidding and less overpowering form than the Bible is printed today. The fathers of the American people were amateur theologians par-excellent, witness the multitude of Christian sects. But it is not so with their children, bewildered in a changing world. Their need is once more the milk of simple teaching.

For this reason, and others that Christian teachers know to their sorrow, it seems to me there is room for a devotional commentary on holy Scripture on other than the customary lines. Gore's *Commentary* is, of course, excellent, but it is too advanced for all but the most enthusiastic of devout readers. Rather it would have to combine the characteristics of The Shorter Bible, The Scofield Reference Bible—and Mary Baker Eddy's *Science and Health*. Like the Shorter Bible in omitting much of the Old Testament that is not relevant to the New or to the understanding of Hebrew culture, but presupposing and teaching the positive results of biblical criticism especially in regard to the moral, ethical, and theological development in Israel. Like the Scofield Bible in adding notes to the sacred text, pointing out the Old Testament promise to the New Testament fulfillment. But of course making good Scofield's heretical opinions and omission and expounding our Church's teachings, both of the catechism and the offices of the Book of Common Prayer. In other words teaching the biblical basis of the Catholic faith and showing forth its sweet reasonableness. Like *Science and Health* only in that it would be a devotional work on holy scripture that could be put into the hands of our people and tell them daily to read, mark, learn, and inwardly digest—for their own soul's health without fear of religious perversions like Judge Rutherford, or encouraging a new generation of bibliolaters, though that danger is rather remote, I fear.

Four hundred years ago English versions of the Bible were being suppressed because of heretical footnotes. Would it not be a fitting commemoration of the fourth centenary of the Bible in English to initiate this work

of an edition of the Holy Scriptures with annotations containing the teachings of the ancient fathers, the scholarship of the new, teaching the Catholic faith, and illustrating the practical workings of the formularies of the Book of Common Prayer.

Ideally such a work would be the voice of the whole Church and should have the authority of General Conventions behind it. But failing that could not an appeal be made to one or more of the great societies of our Church, interested in the intelligent presentation of the Catholic faith, to undertake such a work. (Rev.) WILLIAM C. T. HAWTREY.

Burlington, Wis.

Reduced Appropriations

TO THE EDITOR: Thank you for publishing (L. C., August 3d) the letter from Mrs. John W. Chapman regarding the closing of the Anvik School in Alaska.

In the July number of the *Spirit of Missions* is a sad commentary from Bishop Rowe on what the effects to his mission work will be, by the reduced appropriation under the Emergency Schedule for 1936. He writes, "To sacrifice this work in Alaska, built up from nothing, the work of devoted men and women and the sacrifice and offerings of thousands of children of the Church . . . and the self-sacrificing work of knightly souls, such as Hudson Stuck and A. R. Hoare, is just unthinkable. Before I yield to any such thing I will live and fight. I may die but I will die fighting to the end. . . ."

The Indian Hope Association of Philadelphia is working to raise a special fund for the Hudson Stuck Hospital, so much in need. The appropriation for Alaskan work for 1935 was \$61,865, for 1936 it is to be reduced to only \$54,865.

If our Churchmen and Churchwomen (rich and poor) will only contribute enough to make the same appropriation as of 1935, think what a relief it would be to the Church's faithful pioneer in the wilderness of ice and snow. . . .

MARY ELOISE RUMNEY.

Germantown, Philadelphia, Pa.

"Church Improvements by Barter"

TO THE EDITOR: Dr. Jessup's article in your issue of the 28th is extremely thought-provoking. Does not his most admirable plan for applying the principles of barter to matters ecclesiastical open up two fruitful fields?

First, may it not herald an approach to the

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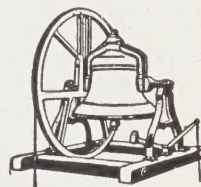
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spirit of real craftsmanship in church buildings?—the designing of church furniture for the individual church, rather than the buying it from the shelves of the (very high priced) ecclesiastical shop?

Second, may it not do even more? May it not open up a possibility for the Church's children to get their living by mutual service? Would not the parish at this difficult moment be performing a real humanitarian service by listing the unused abilities of her out-of-employment members, and posting the list in a visible place? It might easily be that they could arrange in many cases to exchange services with each other to everyone's benefit. It stands to reason that, for instance, the work of those in Dr. Jessup's profession is often neglected by those unemployed or working only part time. And to everyone's disadvantage. An exchange of services has been successfully carried out, so I have read, by more than one large group in the west. Why not in every parish? The Church should be no loser. And the cost is nil.

MARY MCENNERY ERHARD.

Hoboken, N. J.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

AMERICAN BIBLE SOCIETY, New York City:

One Hundred and Nineteenth Annual Report.

THOMAS Y. CROWELL COMPANY, New York City:

Carlos and Lola. By Phyllis Ayer Sowers. Illustrated. \$1.10.

The Empress of the Ants. By Luigi Bertelli. Translated by Nicola di Pietro. Illustrated. \$1.50.

The Flying Family in Greenland. By Lt.-Col. George R. Hutchinson. Illustrated. \$2.00.

DIAL PRESS, INC., New York City:

A Philosophy of Friendship. By Herbert Martin. \$2.50.

HARPER & BROTHERS, New York City:

Life Began Yesterday. By Stephen Foot. \$1.50.

History and Interpretation in the Gospels. By R. H. Lightfoot. \$3.00.

The Face of God. By G. Stanley Russell. \$1.00.

The Future Life. By F. A. M. Spencer. \$3.00.

The Victory of Faith. By George Craig Stewart. \$1.00.

Throne Rooms. By Gaius Glenn Atkins. \$1.00.

Wonderful Counsellor. By Hugh Frame. \$2.50.

HENRY HOLT AND COMPANY, New York City:

A Way to Life. By Ernest Fremont Tittle. \$1.75.

Makers of Christianity from Alfred the Great to Schleiermacher. By John T. McNeill. Vol. II. \$2.00.

HOUGHTON MIFFLIN COMPANY, Boston, Mass:

Diana's Feathers. By Theodora DuBois. Illustrated. \$2.00.

Five at Ashfield. By Christine Noble Goven. Illustrated. \$2.00.

He Went With Marco Polo. By Louise Andrews Kent. Illustrated. \$2.00.

Penny for Luck. By Florence Crannell Means. Illustrated. \$2.00.



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P. J. KENEDY & SONS, New York City:

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LONGMANS, GREEN AND CO., New York City:

John Whopper, the Newsboy. Anonymous. Re-issue. Illustrated. 75 cts.

Married Saints. By Selden Peabody Delany. \$2.00.

Moccasins on the Trail. By Wolfe Thompson. Illustrated. \$2.00.

Old Home Town. By Rose Wilder Lane. \$2.00.

Prisoners of the Ogpu. By George Kitchen. Illustrated. \$3.00.

The Wind Blew West. By Edwin Lanham. \$2.50.

Youth's Captain. By Hildegard Hawthorne. Illustrated. \$2.00.

THE MACMILLAN COMPANY, New York City:

Good-Bye for the Present. By Eleanor Acland. Illustrated. \$2.50.

Jake. By Naomi Royde Smith. \$2.50.

Science and Religion. By N. Bishop Harman. \$1.50.

Snowden's Sunday School Lessons for 1936. By James H. Snowden. \$1.35.

The Conception of God in the Philosophy of Thomas Aquinas. By Robert Leet Patterson. \$5.75.

MARSHALL JONES, Boston, Mass.:

Japan's Policies and Purposes. By Hiroshi Saito. \$2.50.

G. P. PUTNAM'S SONS-MINTON, BALCH & CO., New York City:

Quarried Crystals. By Mary Cummings Eudy. \$2.00.

FLEMING H. REVELL COMPANY, New York City:

General Evangeline Booth. By Whitwell Wilson. Illustrated. \$1.00.

Live Coals. By Hugh Redwood. \$1.00.

SHEED & WARD, INC., New York City:

Moral and Pastoral Theology. By H. Davis, S.J. 4 vols. \$12.00.

The Vision of Piers Plowman. By William Langland. Newly rendered into modern verse. By Henry W. Wells. \$3.00.

FREDERICK A. STOKES COMPANY, New York City:

Bold Blades of Donegal. By Seamas MacManus. \$2.00.

(Continued on page 439)

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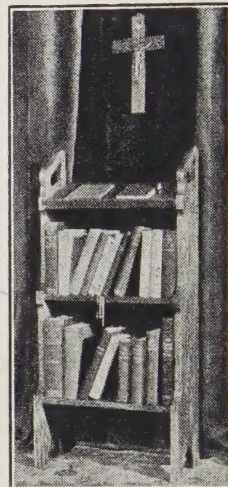
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